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LANGUAGE[1]

194 In the transliteration of Carib words, unless otherwise noted, vowels are given Italian values and consonants their ordinary English values. In recording, a system of diacritical signs was used to indicate stress and tone, but these are withheld for the present until they can be tested by a properly trained linguist.

VERBS

193 The verbs collected can be classified into four groups on the basis of conjugation.

First Group

to hear

au	moro	seitai	.. I hear it
(I	it	hear)	
amoro	moro	meitai	.. you hear it
moko	"	neitai	.. he hears it
nana	"	neitai	.. we hear it
amonyaro	"	metatong	.. you all hear it
mokarung	"	netatong	.. they hear it

to eat

au	senapui	.. I eat
amoro	enapui	.. you eat
moko	enapui	.. he eats
nana	menapui	.. we eat
amonyaro	menatong	.. you all eat
mokarung	nenatong	.. they eat

to come

au	pui	.. I come
amoro	mopui	.. you come
moko	nopui	.. he comes
nana	nopui	.. we come
amonyaro	motong	.. you all come
mokarung	notong	.. they come

[1] The linguistic material herewith presented was collected incidentally to the main body of the work. The author is not a trained linguist from the standpoint either of the field or of the library, and sets forth this somewhat scanty collection in the hope that it may be of use to specialists. He feels that any attempt on his part at the present time to compare or analyse the language of the Barama Caribs might confuse rather than illuminate the truth.

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to speak

au	angeishi	eruang	suya	.. I speak English
amoro	"	"	nuya	.. you speak English
moko	"	"	niyang	.. he speaks English
nana	"	"	niyang	.. we speak English
amonyaro	"	"	miyatong	.. you all speak English
mokarung	"	"	niyatong	.. they speak English

to drink

au	senuri	.. I drink
amoro	menuri	.. you drink
moko	nenuri	.. he drinks
nana	nenuri	.. we drink
amonyaro	menutong	.. you all drink
tsenuse	nenutong	.. they drink

It will be seen that each verb has a stem, and a prefix and a suffix indicating person. A superficial glance at the conjugations will show the following pattern:

	Prefix	Suffix
1st singular	s-	-i
2nd "	m-	-i
3rd "	n-	-i
1st plural	n-	-i
2nd "	m-	-tong
3rd "	n-	-tong

The verb, to speak, follows the prefix, but not the suffix pattern.

Second Group

to dig (cassava)

au	kiedi	shitche	.. I dig cassava
amoro	"	mitche	.. you dig cassava
moko	"	kai'	.. he digs cassava
nana	"	kai'	.. we dig cassava
amonyaro	"	mishatong	.. you all dig cassava
mokarung	"	katong	.. they dig cassava

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to grate (cassava)

au	kiedi	shitchu	.. I grate cassava
amoro	"	shiko	.. you grate cassava
moko	"	kui'	.. he grates cassava
nana	"	kui'	.. we grate cassava
amonyaro	"	mishietong	.. you all grate cassava
mokarung	"	kuitong	.. they grate cassava

to kill

au	akuri	hiwe	.. I kill akuri
amoro	"	miye	.. you kill akuri
moko	"	wo'	.. he kills akuri
nana	"	wo'	.. we kill akuri
amonyaro	"	miyotong	.. you all kill akuri
mokarung	"	wotong	.. they kill akuri

These three verbs agree in having no well defined suffix for the third person singular and first person plural.

Third Group

to make (korial)

au	koriara	sekuriya	.. I make korial
amoro	"	ekuriko	.. you make korial
moko	"	ekuriyen	.. he makes korial
nana	"	ekuriyen	.. we make korial
amonyaro	"	ekuritoko	.. you all make korial
mokarung	"	ekuriyatong	.. they make korial

to cook (cassava)

au	arepa	sekeri	.. I cook cassava
amoro	"	ekeshyo	.. you cook cassava
moko	"	ekei	.. he cooks cassava
nana	"	ekei	.. we cook cassava
amonyaro	"	eketoko	.. you all cook cassava
mokarung	"	eketong	.. they cook cassava

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to spin (cotton)

au	maru	sepoiye	.. I spin cotton
amoro	"	epoishe	.. you spin cotton
moko	"	epoiyen	.. he spins cotton
nana	"	epoiyen	.. we spin cotton
amonyaro	"	epoitoko	.. you all spin cotton
mokarung	"	epoiyatong	.. they spin cotton

The above three verbs agree in having no prefixes to the stem, except *s* in the first person singular.

Fourth Group

In the fourth group are included those verbs collected which seem to have irregular conjugations.

to have

The verb, to have, makes no changes in the course of conjugation except in the use of pronouns.

au	moro	mundo ma	.. I have it
(I	it	have)	
amoro	moro	mundo ma	.. you have it
moko	"	" "	.. he has it
nana	"	" "	.. we have it
amonyaro	"	" "	.. you all have it
mokarung	"	" "	.. they have it

to be

The verb, to be, also makes no changes in the course of conjugation.

au	edo	tamunewa	.. I am white
(I	am	white)	
amoro	edo	tamunewa	.. you are white
moko	"	"	.. he is white
nana	"	"	.. we are white
amonyaro	"	tamunemando	.. you all are white
mokarung	"	tamunemando	.. they are white

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to make (cassava squeezer)

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au	matapi	tchishasa	.. I make cassava squeezer
amoro	"	shiyako	.. you make cassava squeezer
moko	"	tchiyasong	.. he makes cassava squeezer
nana	"	tchiyasong	.. we all make cassava squeezer
amonyaro	"	shiyatoko	.. you all make cassava squeezer
mokarung	"	tchiyasatong	.. they make cassava squeezer

Present tense, negative

tamune watuwa .. I am not white
amoro tamune watema .. you are not white
moko edo tamune wateni .. he is not white
nana tamune watema .. we are not white
amonyaro tamune watemando .. you all are not white
mokarung tamune watemando .. they are not white
tesene wato? .. is it not true

to chop (tree)

	wiwi	tishakai	.. I chop tree
amoro	"	shiakao	.. you chop tree
moko	"	sakanu	.. he chops tree
nana	"	sakanu	.. we chop tree
amonyaro	"	shakatong	.. you all chop tree
mokarung	"	sakatong	.. they chop tree

to hunt

watayori (au-ata-ori)		.. I hunt
amoro	ataroko	.. you hunt
moko	atari	.. he hunts
nana	natari	.. we hunt
amonyaro	atarotoko	.. you all hunt
mokarung	natarotong	.. they hunt

to love

au shyanomai	.. I love her
amoro mishyanoami	.. you love her
moko kinshanomano	.. he loves her
nana kinshanomano	.. we love her
amonyaro mishanomatong	.. you all love her
mokarung kinishanomatong	.. they love her

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to beat (drum)

	sambura	shimurikai	.. I beat drum
amoro	"	amurikaka	.. you beat drum
moko	"	amurikang	.. he beats drum
nana	"	amurikang	.. we beat drum
amonyaro	"	amurikatong	.. you all beat drum
mokarung	"	amurikatong	.. they beat drum

to sing

au	waritai	.. I sing
amoro	waritako	.. you sing
moko	niaritai	.. he sings
nana	niaritai	.. we sing
amonyaro	awaritatong	.. you all sing
mokarung	niaritatong	.. they sing

Future tense

		to come	
wo take		nari	.. I will come
mo take		"	.. you will come
konotang		"	.. he will come
nana	nari	konotang	.. we will come
amonyaro	"	motatong	.. you all will come
mokarung	"	konotong	.. they will come

(*Negative*)

wo	pupa	witake	.. I will not come
"	"	nari mitake	.. you will not come
"	"	" kiniteng	.. he will not come
"	"	" nana kiniteng	.. we will not come
amonyaro	penyari	wopuga mitatong	.. you will not come
mokarung	wopupa	kinikatong	.. they will not come

to beat drum

penyari	sambura	shamurikai	.. I will beat drum
amoro penyari	amurikai	sambura	.. you will beat drum
moko "	kini murikatong	"	.. he will beat drum
nana "	kini murikatong	"	.. we will beat drum
amonyaro "	amurikatatong	"	.. you will beat drum
mokarung "	kini amurikatatong	"	.. they will beat drum

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to kill

iota kini penyari	.. I will kill
miotake penyari	.. you will kill
kini wotang penyari	.. he will kill
kini yotang penya nana	.. we will kill
miotatong penyari	.. you all will kill
mokarung penyari kini wotang	.. they will kill

Past tense

au moro shimurikai sambura kunyaro .. I did beat drum yesterday
(I it did beat drum yesterday)
amoroni moro murikai .. I did beat it
mokoni moro kini murikong .. he did beat drum yesterday
nanani moro imurikai .. we did beat drum yesterday
amonyarono moro imurikatong .. you all did beat drum yesterday
mokarungno moro kinimurikatong .. they did beat drum yesterday

Conditional tense

wo pusiata totake .. I would come if I could
amoro penyari motaki awopusiata .. you would come if you could
au penyari shimurikatak sambura .. I would knock sambura
I would beat drum
amoro penyari amurikatak sambura .. you would beat drum
moko penyari kini murikatak sambura .. he would beat drum
nana penyari kini murikatak sambura .. we would beat drum
amonyaro penyari amurikatong sambura .. you all would beat drum
mokarung penyari amurikatong sambura .. they would beat drum

Miscellaneous Verbal Phrases

au onyambai .. I make sport
amoro onyambako .. you make sport
moko nonyambai .. he makes sport
au womiking sheshawi .. I wash clothes
wekupipya (contraction of au ekupipya) .. I bathe
mokarung nekupityang .. they bathe
wawnuki (contraction of au anuki) .. I sleep
awa nisaba .. I am going to sleep
upa moro nomuki? .. did you sleep well?
au tandu powa .. I am sitting down
amoro tandu powa .. you are sitting down

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moko atandu powa .. he is sitting down
watandy more .. I am going to sit down
moropo atandu moko .. sit down!
moko natandu more .. he is going to sit down
weyu tanongena ishyo mainye? .. is the sun shining?
moro edo tapurukeng .. that is wet
moro edo taipitureng .. that is dry

Text

Following is the native text of one version of the myth "Bush Spirits and Supreme Beings," which will be found in the collection of myths in a preceding section. 539

amoi we' inpwembo itu akuru
once bush devil spirit
paparoro karinyago komapopumbo
father men sent for call
iya paparori tuwatane nose
to him father come been
inye iyinymbo awin amo
to him from them one of them
iya tapawye tupa'me takase
to him hold he make
pa iya. diyamo medo tuweda
like him. They then they turn
mane mepa. morumbo winyo
back go he calls from that place
tuko mapone edopa iya.
send again to him.
upuparo tuyayinye yoke.
they do not come then.
ka'ne narese aiononamwi.
all right I will eat you.
witateko idio edo yumbo
since then he is vexed
tuware kopoke. karinye
men
koinpokoma.
he troubles.